

BRAHMAN, PURUSHA, ISHWARA

metaphysical and revealingly poetic,
admitting
significant and living images as the
vehicle of a
close, suggestive and vivid indication,—a
language
such as we find hammered out into a
subtle and
pregnant massiveness in the Veda and the
Upanishads. In the ordinary tongue of
meta-
physical thought we have to be content
with a
distant indication, an approximation by
abstractions,
which may still be of some service to our
intellect,
for it is this kind of speech which suits
our method
of logical and rational understanding; but
if it is
to be of real service, the intellect must
consent to
pass out of the bounds of a finite logic
and
accustom itself to the logic of the Infinite.

On
this condition alone, by this way of seeing
and
thinking, it ceases to be paradoxical or
futile to
speak of the Ineffable: but if we insist on
applying
a finite logic to the Infinite, the
omnipresent
Reality will escape us and we shall grasp
instead
an abstract shadow, a dead form petrified
into
speech or a hard incisive graph which
speaks of
the Reality but does not express it. Our
way of
knowing must be appropriate to that
which is to
be known; otherwise we achieve only a
distant
speculation, a figure of knowledge and

not veritable
knowledge.

The supreme Truth-aspect which thus
mani-
fests itself to us is an eternal and infinite
and
absolute self-existence, self-awareness,
self-delight of
being; this founds all things and secretly
supports
and pervades all things. This Self-
existence reveals